CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Method of Preaching.

Trinitarian preaching is too *technical*, too *argumentative*, too *metaphysical*, and too *doctrinal*. These specifications would furnish room for great enlargement, but it is unnecessary to substantiate them by detailed examples. My meaning will be more easily felt than described; I shall therefore offer but a few cursory remarks.

Many sermons resemble lectures upon one of the sciences; they are clothed in a garb, too stiff and scholastic, and too little popular. An unnecessary caution is taken, to amass voluminous and metaphysical proofs of doctrines. All this is of a tendency highly deleterious; it induces people to mistake a *religious creed*, for *religion itself*, or fills them with weariness and disgust. Not unfrequently, the preacher's argumentative zeal kindles the same passion in his hearers, who, guided mostly by simple common sense, arrive at conclusions materially unlike his own. Many there are, who would gladly substitute religious discipline, for the more arduous and self-denying labour of religious practice. To such, doctrinal preaching furnishes ample excuse; for no creed is secure from disputation.

After all, religion, as Trinitarians aver, is principally concerned with the heart. When our moral dispositions are amended, and controlled by permanent impressions, mental difficulties vanish. Men fear to avow a cordial acceptance of the gospel, since the gospel openly, boldly, and with no reserve, censures, and condemns the guilty. Were it not expected, that a belief in Scripture doctrines, would be succeeded by the practice of Scripture precepts, such a belief would perhaps be more common than it is now rare.

Let ministers then correct the hearts of men; let them display the errors and dangers of their conduct; and by all the motives which the Bible, and their own bosoms offer, urge them to holiness. Mark the useful man, and you will find him a thorough, practical, and pungent preacher, who is familiarly acquainted with human nature, knows how to assail it in all its attitudes, and draw it forth from all its lurking places.

I notice one error further, before I dismiss this topick. Some orthodox preachers are too *denouncing*; the most awful subjects, the mention of which were sufficient to repress all wrong emotion, are treated with a rude and irreverent freedom. When a judge sentences the criminal to an ignominious execution, with tears which bear honorable testimony to his sensibility; in what terms shall we express our opinion of that christian minister, who consigns to hopeless suffering, the souls of multitudes of his fellow-beings, in the *stern* and withering language of denunciation. I ask not to be exempted from a declaration of the truth, terrible as it may be, but I deprecate the spirit, which would fling additional horror around subjects in themselves appalling. To conclude, I refer your readers to some appropriate remarks of Dr Dwight, in his 153d Sermon, near the beginning.*

Probable result of the two Systems.

Which of them will finally acquire the precedence, is a problem whose solution no human foresight can effect. Whether they will finally amalgamate, or both be supplanted by newer and happier discoveries from the treasures of Revelation, is equally incapable of determination. In conjecture, I may say, that it would not surprise me should Trinitarians and Unitarians both be disappointed in Heaven. Such a conjecture sometimes crosses my mind, when I read their mutual charges and alledged proofs of inconsistency. Can that be *perfect truth* which lies open to so many plausible if not valid objections? Can that be *total error* which enforces conviction in so many ingenuous minds? Whatever may be the auguries of others, I can, with unruffled serenity, contemplate the future prospects of the church, amid all the clashings of her children. Violent as these may be, and strong as may be the munitions of defence, by which opposing interests are protected, I will not tremble for the contest. Let contention rise upon contention, and let the disorder, the unhappiness, and the terrour, which conflicts bring, pass over us, I will not fear; the bruit and the power of the storm will cease, and TRUTH like the golden sun breaking from the clouds, diffuse widely and brightly, her beams of glory and joy. The darkness which preceded, will render the succeding light more brilliant, and the forebodings of the timid, give a deeper interest to their thanksgivings. Let every sect then exert itself with its accumulated energies; though I cannot consistently say to them God speed, I can freely say, disseminate your opinions *in peace*.—And this I say, not because, in the superciliousness of self-conceit, I arrogate to myself freedom from all error, *Homo sum et errare humanum credo*. Not because I deem all at variance with me, imbecile and ill-judging—not because I suppose their creeds widely divergent from biblical asseverations—but because, my confidence in the ultimate and perfect triumph of TRUTH, is unshaken. *Magna est veritas et prævalebit*. Truth must prevail, for her cause is protected by one, from whose power opposers shall flee, like the thistle-down before the whirlwind. Her cause will be victorious, it will abide the shock of a thousand conflicts; for Truth is as immoveable as Jehovah's throne, and lasting as the days of Heaven.

All that I am concerned to know is the Truth. I am sensible of no *innate* predilection for any particular system, and would willingly dismiss the one I now confide in, could I be satisfied that it is erroneous. In this world of imbecility and ignorance, I can never consider myself shielded from misjudgment and misconception; I shall therefore always deem myself an inquirer, and hope I shall ever be honestly open to conviction. When so much has been written, and the period of so many lives been exhausted, in the discussion of almost every topic of the Bible, I shall always hold it a sacred duty, which I owe my own soul, in view of its value and accountability, to receive with candor and examine with impartiality, all hints or objections referring to my own belief, when stated with sincerity and kindness. "Grateful as I am to the Good Being, who has imparted to me this reasoning intellect, whatever it is, I hold myself proportionally indebted to him, from whose enlightened understanding, another ray of knowledge communicates to mine."—*Junius*.

What the Truth is, wholly and precisely, I do not pretend to know. Beyond a question I have errors. Probably those who are ranked under sects dissenting from my own, have some also. These in condescension to human weakness, I hope will be forgiven; and that in the world of day, where errors and frailties are alike unknown, the differences of this world will be forgotten, in the reciprocal exercise of pure benevolence, and in a common participation of those living streams of pleasure, which flow from the throne of the Eternal.

Proper Mutual Conduct.

It cannot for a moment be doubted, whether it would increase the happiness of their several sects, if Trinitarians and Unitarians were free from discord. Cannot this be? We understand each other: our peculiarities of faith, if not before, have been elicited and explained by the late controvercies, with sufficient clearness. Further pursuit of this controversial spirit, will only harden us against concessions, and chill the (I fain would hope,) commencing glow of Christianity. Whose patience is not jaded, except that of those, who, with Argus eyes, and the scent of the blood-hound, hunt for objects of pursuit and persecution? For my own part, I could as willingly plod through the meaningless pages of the Disciples of Scotus or Aquinas, as through those of some modern religious controversialists.—So unabated is the anxiety of some writers to detect *absurdities* in their opponents, and such is their solicitude for personal display, that the sacred and holy cause of truth is meanwhile forgotten. Such persons, I can only deem intruders, who introduce forbidden fire into God's sanctuary, and who merit a rebuke scarcely less severe than that of Nadab and Abihu. To interfere, with our petty interests and earth-born passions, in the cause of God, and make that the subject of personal virulence and recrimination; I know not what others may think of it, for myself I cannot but esteem it a sin of crimson hue. Say what we will, and think what we may, we are *all* nominal professors of Christianity, *all* nominal disciples of Jesus Christ: *as such the world will view and judge against us. As a body* then, we must withstand the encroachments of Infidelity, speculative and practical, and every trophy lost which might have been gained, save for our petty wranglings, will be laid to our *united charge*.

Brethren, brethren, this must not be. We are accountable universally as members of Christ's Church, we are accountable as that church itself, to him who has committed its interests to our charge. The failures of the church through such causes as I have specified, must be our crime, and think we, he who endured persecution, pain, and death, for human salvation, can esteem that crime a light one? If our broils deter men from espousing christianity, and that refusal involve their perdition, in whose skirts will their blood be found? And how great must be the measure of that punishment, which is merited by destroyers of the soul—the soul for whose precious and immortal destinies the Son of God endured so much! We execrate the warrior who sports with death, and offers becatombs to his ambition, but well may he impeach us as calumniators, when our own unhappy passions are sacrificing souls, for a purpose less laudable than ambition! Do we complain that Divine Grace descends in such rare and inconsiderable showers, to refresh the churches of Jehovah? Rather let us wonder that long suffering, immeasurably merciful, spares us still—rather let us be thankful, that our sins are not visited as were the sins of "rejoicing Nineveh", and our glories become the prey of the destroyer.

Let us take warning from the mournful history of days gone by, and sacrificing our differences on the altar of charity, walk in fellowship as the followers of *one* Redeemer. If we must be rivals, let us be rivals in the practice of all that is amiable, gentle, pacific, and attractive, in our Religion. *Virtute, non ferro, experiamur*. Let us not, by rashly invoking judgments as the impatient Diciples did, incite the world to say we know not what manner of spirit we are of; but, by compelling them to observe our harmonious union, compell them to acknowledge that Christianity is indeed divine.

ΑΓΑΠΕ

* See the article on the last column, headed "Manner of preaching."

From Mrs Barbauld to Mrs ———, on returning a fine Hyacith Plant after the bloom was over.

Even as a cherish'd daughter leaves her house
Blushing and breathing sweets; her home, where,
With fond attendance every morn and eve, [nurs'd
She grew and flourish'd, and put forth her charms
In virgin purity; and to that home
From the polluted commerce of the world
Returns with faded charms, forlorn and sad,
And spoil'd and drooping looks—in such sad plight
Send I your nursling; breathing now no more
Ambrosial sweets, nor lifting her proud stem,
Rich with enamel'd flowers, to meet the gaze
Of raptur'd florist, but returned to lie
Low in the earth, yet, when the genial spring
With new impulses thrills the swelling viens,
The plant may bloom again—not so the maid.

THE FOLLY OF HUMAN CREEDS.

"Nothing is more absurd than to square every man's scruples or convictions by our own, instead of seeking personal improvement by close, unfettered, *biblical* inquiry.

"They who sit in Moses' seat have not lost their love for legislation, nor entirely abandoned their pretentions to infallibility. But whence this mighty power that appropriates the language of the Head of the church, and directs the ministerial conscience from Christ's judgment seat! Whence this heresy against reason and truth, which covers individuality of existence under social law, and substitutes ecclesiastical statute for personal independence?"

"I know it may be said that he who gives his *voluntary* consent to such a lordship over his conscience, has no right to complain if he is chastised for the rebellion. Indeed? and may I, by solemn compact, will away the Master's injunction to call no man either father or master, see Matt. xxiii. 8—10. Or having done it, may I not blush for my error, and confess it before the world, without preparing myself to be disrobed as a minister of the Son of God, or to see the grace of repentance turned into a libel for deposition?"

"The minister of the gospel should consider his Bible as the only document, which is, or can be commensurate with his commission; and should study it believingly and prayerfully, as the only method by which he can acquire true ministerial literature."

Paul reasoned—out of the Scriptures—thus answering a question, which may now be very confidently asked, how shall we get along with those of modern times who deny these principles, if we have nothing but the bible?—What honest man can withstand an argument fairly scriptural? If any, then Paul replies, "if any man be ignorant, let him be ignorant."

Who can now unequivocally declare the Bible to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken his covenant with his God and denied the Lord that bought him. All our religious sects have their own classifications of what they suppose to be scriptural doctrines."

"Another classification is yet to be made under the auspices of charity, which will be the peculiar property of every individual man, as the product of his spiritual apprrehensions and sonal experience. This will require the study of the Bible."

"Much do I marvel, that living in the midst of controversies, which, like a deathful paralysis have prevaded the whole ecclesiastical body, and shaken every ecclesiastical establishment to her very centre; much do I marvel, that any man should celebrate the harmonious operations of this age; assert that our sectarian regulations are necessary to create that moral similitude by which christians should be known, and prognosticate discord and confusion as the legitimate and unavoidable consequence of mere Bible authority."

"Let every man prepare himself for the transaction of that hour, when faith in Jesus Christ shall become the dignified and honourable principle of christian action, and the known recognized substitute of ecclesiastical authority. In elucidating this subject, it is necessary to remember that we are not to confide in human expositions. Our systems transplant scriptural truths out from their own heavenly connections in the Bible, and classify them according to human conceptions. Our commentaries halt and stammer at a text that may seem a little too Calvinistic, or a little too Arminian, and we halt along with them summoning our ingenuity into conflict with theological difficulties. 'To the law and to the testimony.'"

"To me, it is a matter of the purest astonishment, to hear christian ministers talk so untenderly about the Bible, and speak so affectionately und feelingly about their own *standards*. Standards, the meaning of which they have never yet settled, and about which there has been incessant controversy, both in public and private. They surely can never have fairly thought out what they say, or suffered themselves to apprehend the immense difference between the word of God and the doctrines of men, simply as exercising an efficient control over the consciences and lives of mankind.—Let me entreat them to re-examine this matter for themselves, as in the presence of that 'Jelous God,' who 'will not give his glory to another, nor his praise to graven images,' and as living in an age, and in a land, where human authorities have long since lost all their charm, and where every man is growing independent enough to think for himself.

[*Duncan's Sermon at Princeton.*]

MANNER OF PREACHING.

The following paragraph we presume to be the one to which our correspondent alludes in a preceding column, in his reference to Dr Dwight's Sermons. It is from one of a Series of Sermons on the *End*, the *Nature*, the *Subjects* and the *Manner* of preaching. This particular extract is from the last of these, viz. On the *Manner* of preaching.

"It is not enough that Sermons contain the truth; important and indispensable as this is.—A Sermon may contain Evangelical truth, and that only; and yet may exhibit it in such a manner, as to prevent a part of its proper efficacy. Nor does the evil always stop here. Instances have existed in the world, and that not very unfrequently, in which preachers have uttered nothing, but what is strictly Evangelical, and yet have only amused, wearied, or disgusted sober, patient, and candid hearers. The Manner, therefore, in which truth is preached, may possess an importance, which it would be difficult to estimate."

In the different directions which Dr Dwight gives respecting the *Manner* of Preaching, one is that the gospel ought to preached *Plainly*. Under this head he has the following valuable remarks, which we think may be very appropriately introduced in connexion with the communication inserted above.

"Our phraseology ought carefully to be cleared of all ambiguities; the effect of which is only to perplex those who hear. If these are admitted into sermons through carelessness, the preacher is inexcusable; if through doubt in his mind, he is bound to say nothing concerning the subject of his doubts, unless when compelled to acknowledge them to his audience.

"*Technical*, or *scientifical language* is, also, to be excluded from popular sermons. This may sometimes serve to show the learning of the preacher; but will prevent his sermons from being useful to his audience.

"A still greater trespass against plainness of speech, and much more common in the desk, is committed in what is called *Metaphysical Preaching*. The science of metaphysics, as you well know, is that, which is employed about *the nature of things*. As this subject is peculiarly abstruse, and demands nice and difficult disquisitions; all discussions, which are nice and difficult, are familiarly termed Metaphisical. Most young preachers are fond of Metaphysical subjects; and be the subject almost what it may, of the Metaphysical mode of discussion. Nor are young preachers alone in these respects.

All preaching, of this nature, is, however, chiefly useless, and commonly mischievous. No ordinary congregation ever understood, to any valuable purpose, Metaphysical subjects; and no congregation, it is believed, was ever much edified by a metaphysical manner of discussion. Whenever distinctions become subtle and nice; they cease to be made by the common mind; and, however clear the preacher's views may be, they will never, in this case, become the views of his audience. After attempting for a while to follw him in his ingenious career, and finding themselves unable, they will give up the attempt in despair, and disgust.

CERTAINTY.

The pious Baxter has the following remarks on the confidence or certainty with which we receive our different articles of belief.

I am not so foolish to pretend my certainty to be greater than it is, merely because it is dishonour to be less certain. 1. My certainty that I am a man, is before my certainty that there is a God. 2. My certainty that there is a God, is greater than my certainty that he requireth love and holiness of his creatures. 3. My certainty of *this*, is greater than my certainty of the life of rewards and punishments hereafter. 4. My certainty of *that*, is greater than my certainty of the endless duration of it, and the immortality of individual souls. My certainty of the Deity, is greater than my certainty of the Christian faith. 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfections and infallibillity of all the holy Scriptures. 7. My certainty of *that*, is greater than my certainty of many particular texts; and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So that you see by what gradations my understanding doth proceed; as also that *my certainty differeth as the evidence differs!* and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and produce their evidence to help me."

The friend and patriot of her helpless days, | and the general operation of which on all the various | and

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 31, 1824.

In the number of the Christian Register which closed the third year of its publication, (August 6th) we stated that for the purpose of beginning the *fourth* volume with the beginning of the year, we should continue to number it as the *third* volume till the close of the year 1824. We suggested, at that time, the probability of an enlargement of the fourth volume. This enlargement, however, we represented as depending on the enlargement of our subscription. Our subscription list has increased; but not to that degreee which we considered necessary in order to justify the additional expense of enlarging the paper. We have however determined on an enlargement, under the impression, that by accommodating the work, as we shall then be better able to do, more to the wishes of those who take but one paper, we shall, in so doing, take the most effectual measures for promoting its circulation. The additional expense incurred by arrangements for printing the paper in a larger form, compels us to express the hope that the past patrons of the work will continue their support, and as far as they feel it consistent, will recommend it to the notice of their friends.

The great object of this paper is the dissemination of enlightened and rational views of Christianity, and the promotion of practical religion and the christian temper. As liberal Christians we differ from our orthodox brethren, in regard to the means of promoting the interests of truth and godliness; and while we thus differ we are bound as honest men, to choose and act for ourselves in relation to these means. All the religious sects of the present day pursue the same course. One of the most important means by which they promote their particular views of truth is the circulation of religious *news-papers* and *tracts*. Much, very much, is effected by these silent messengers, and the different religious denominations are in general, sufficiently sensible of it, and are careful to avail themselves of so important a means of influence. Each of the religious sects among us, except the Friends, has its religious newspaper, and the leading members of most of the sects. are too well acquainted with the importance of these publications to the interests of the cause they espouse, to allow them to languish for want of support. The "*Boston Recorder and Telegraph*" [now united] have something upwards of 4000 subscribers; and besides this there is a similar paper, published at Portland, which is extensively circulated, and three or four others in the Southern and Western states. "Zion's Herald," a paper patronized by the Methodists, has 2500. The "Christian Watchman," patronized by the Baptists has upwards of 1000, and there are other papers patronized by this class of Christians.

From what we know of the numbers and circumstances of the friends of liberal Christianity we are induced to believe, that though they are not behind their brethren of other denominations, in their readiness to patronize all laudable and benevolent undertakings, yet that they have not, in proportion to their wealth and taste for reading, done as much as the other classes of christians in supporting the religious publications of their own class. We are far from saying this by way of complaint, or for the purpose of casting reflections on those who espouse our views; for we are acquainted with circumstances which satisfy us, that this should not be attributed to any causes dishonorable to the class of christians to whom we allude.

The patronage of the *Christian Register* is respectable; yet compared with that of some of the papers we have named, it is limited.—This should be attributed, perhaps, in no small degree, to the little effort that has been used to make it known and to give it currency.—Another circumstance is, that it has perhaps, heretofore been rather too *grave* in its character and has contained too little *narrative*, and too little of the common news of the day, to meet the wants and suit the taste of subscribers in the country, and, in fact, of the mass of common readers. These defects will, we trust, be remedied on the enlargement of the paper.

But the principal cause why this, and other publications that advocate the same doctrines, have been less extensively circulated than some others is probably this: the friends of liberal Christianity have generally a dislike of controversy; they love peace, and many of them have [mistakingly, we think] imbibed the notion that they cannot openly defend and actively advocate their particular views of religion, without exposing themselves to the charge of indulging a spirit of proselytism. We trust, however, that more correct views in this respect are beginning to prevail. We are no advocates of proselytism, but certainly, if liberal Christians are sincerely attached to their particular principles,—if they think them more honourable to God, and more promotive of human virtue and happiness than the doctrines of modern orthodoxy, they then, not only have a right, but it is their solemn duty to be prompt and active in the use of the best means for diffusing them.

If the efforts of liberal Christians have been less effectual than could have been desired and expected, it is not to be attributed to any thing inherently unfavourable in their cause, but rather, it is confidently believed, to the want of *united and systematic operation*. Nothing, we think, is so well adapted to operate as a *bond of union*, and to produce *action* and *system* in the benevolent operations of liberal Christians, as the wide circulation of our religious journals and periodical works. The *Christian Disciple* [now *Christian Examiner*] is a work of known and acknowledged excellence, and has done much in promoting the objects here alluded to. The *Christian Register* being more elementary, and, in many respects, better accomodated to the popular taste, has perhaps some advantages, in regard to the promotion of these objects, even above the Christian Examiner. Being issued weekly it keeps constantly before the minds of those who receive it the state and progress and prospects of the principles they cherish, and renders them familiar with the most easy and effectual means of extending and establishing what they have been accustomed to consider the most salutary and important truths of religion.

With these views, and in consideration also, that much the greatest part of what we weekly send forth, is the product of other pens than ours, we trust we may, without deviating from what *propriety* and *modesty* requires, present to the community of liberal christians, the claims, (shall we say) of the Christian Register, on their notice and patronage.

We have reason to hope that the paper will hereafter be conducted in a manner better suited to the taste of a majority of readers. It will be our constant aim, by our own efforts, and by the aid that is promised us by able correspondents, to render the paper acceptable to its patrons, and in all respects worthy of the cause which it has espoused.

PERSECUTION. The Hopkinton Association of Ministers, in New-Hamshire have expelled the Rev. Thos. Worcester, of Salsbury, from their body, on the charge of *heresy*. They bring no charge against his ministerial or moral character. Their great ground of complaint is that he has doubts respecting the doctrine of the *trinity*. The proper name for such conduct is *persecution*. They have done all they could to injure the influence and the good name of a man whom they once honoured and loved, and whose only crime is an honest and conscientious rejection of the doctrine of the trinity.

Is it uncharitable to believe that if these men had the power they would go still further than this?—When men go so much without their sphere, as to attempt to set in judgement on other men's consciences, there is no knowing where they will stop. They burn with unhallowed zeal for what, in their pride, they have taken on themselves to call orthodoxy; and invoke the fires of heaven on the guilty head of the man who has the audacity to follow even his own honest convictions in opposition to their creed; not reflecting that each individual of them is as much an heretic to their neighbour as their neighbour is to them, and that he is as conscientiously and with as much right opposed to their principles, as they are to his.

When will they cease to pretend that their interference with the consciences of others, is with them a business of conscience?

The proprietors of the new church lately erected in Chamber's-street, voted unanimously, on the 19th inst. to invite Mr Samuel Barrett, to become their minister. As an early answer was desired, we understand that he has signified to them his acceptance of the invitation. The day of ordination is not yet fixed, though we understand it is expected to take place as early as the first week in February.

The ordination of Mr FURNESS, over the Unitarian Congregational Church, in Philadelphla, is to take place on the 12th of Jan. next.

The ordination of Mr YOUNG, over the New South Church and Society, in this city, will take place on the 19 of January.

MALTE BRUN'S GEOGRAPHY. The Geography of Malte Brun, published in London, is re-publishing in this country, by Messrs. Wells & Lilly. The three first parts are already published. This work is highly recommended, as containing probably, a greater variety of information perhaps than any work of the kind extant.

COLUMBIA COLLEGE. The first commencement at the Columbia college, Washington, took place on the 15th inst. The degree of Bacheler of Arts was conferred on *three* young gentlemen.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR REED,

In the last annual report of the directors of the *American Education Society*, and in some of the documents which accompany it, there are some things that would lead the reader to suppose, that the active promoters of this institution were strictly impartial in appropriating its funds, and were under the influence of the most liberal views Near the close of the report, there is the following catholic sentiment: "Our nation has declared that conscience is not a subject of human legislation; that religion is a matter between man and his Maker, and that the truth of God can be supported by its own inherent energy. As freemen and christians we believe this declaration to be true." A thorough conviction of this, we should suppose would be a remedy for the uncharitableness, for which modern times are distinguished, the effects of which may be seen in the distracted state of religious societies. "We set up," say they "no banners of a sect. We blow the trumpet in Zion, and summon *all* who love our Lord Jesus Christ, whatever titles they assume, or badges they wear, to come to the help of the Lord against the mighty." And from the addresses, which were delivered when this report was presented are the following extracts, which carry the idea that this society is conducted on very broad principles. "Is it said, that the object of this society is to spread sectarian sentiments, or to establish favorite creeds among the people? The answer is that facts disaprove the statement. It is not the society of a sect. It is the *American* Education Society. And its object is as broad and indiscriminate as its appellation." And again: "This, moreover, is no sectarian plot. But like Bible and Tract Societies, it unites christians of every denomination both in affection and exertion to furnish every church in every part of our country, with well taught teachers of our holy religion. What patriot, then, what christian of any denomination can justify himself in withholding his approbation and support from such an institution?"

Now if there be any definite meaning to language, it would be inferred by the incautious reader, from the above extracts, that the funds of this institution are open to any of our young men of talents and piety, without any reference to their doctrinal sentiments.—They say, "we set up no banners of a sect."—It is the *American* Education Society, and its object is as broad and indiscriminate as its appellation." If it be a national institution and of no sectarian character, certainly on every principle of truth and fairness, an institution, which makes these public professions, aught to aid *all*, so far as its means will allow, who may afford promise of usefulness in the christian cause. But I am credibly informed that this is not the case, that young men of liberal views, however promising in talents, and unexceptionable in character, can receive no encouragement from this source. It strikes me, sir, that publicity aught to be given to facts (if any exist) to show to the community that the disposal of the funds of this society is not in accordance with the repeated professions of its zealous abettors.

It is to be noticed, however, in making these professions of impartially conducting the concerns of this society, they make, undoubtedly, what the papists call a "a mental reservation."

Tho' they say this Society is not confined in its operations, to any denomination, still it may be to those of a particular sentiment. Tho' it may aid in educating those of the Episcopalian, Presbyterian, Congregational and Baptist order, still beneficiaries of either the above denominations must be of the orthodox faith.—Because a man is called a Congregationalist, or a Baptist this appellation does not define his doctrinal sentiments, for both liberal and rigid people are found in all denominations. Tho' this society may aid young men of different views in regard to the externals of religion, still if they must be of the same sentiment in respect to doctrines, why is it not exerting a sectarian influence? Certainly any thing, which serves to divide christians into parties, whether it be about the doctrines or forms of religion, is purely sectarian. One of the gentlemen who addressed this society at its annual meeting observes in language not easily mistaken that its operations are directed with a view to the doctrinal sentiments of its dependents. "If," says he, "the theological seminaries risen and rising in different parts of our land are to escape the evils of an erroneous religious faith, I sometimes think it will be owing less to the precautionary statutes of their founders, and less, perhaps, to the piety and wisdom of their professors, than to the fact, that for a large portion of their students, they will be indebted to the judicious selection of Education Societies." Here it is distinctly averred, that Education Societies by "a judicious selection" of its beneficiaries are to do more than any thing that has been heretofore devised to keep Theological Seminaries from wandering from the system on which they started. It seems that this is to prove more effectual towards keeping them from apostacy than requiring their professors to subscribe to a creed every five years. It is very plain then, that the selection of beneficiaries is made in strict reference to their doctrinal sentiments, and that the American Education Society is a potent engine to be directed against those of "erroneous faith."

I would ask, sir, if, in sending abroad such statements of the broad basis, on which this society rests, statements couched for the most part in ambiguous language, the public are not liable to be deceived? We very well know that there are many, in all our towns, who wish to aid in the propagation of christianity, and who would not, knowingly, do any thing towards rending the seamless garment of Christ. Here they are presented with a plan for doing good, which professes to be free of all sectarian objects. It is told them, this society "sets up no banners of a sect." Assured of this they cheerfully cast in of their substance, little thinking that they are giving aid to a party, instead of extending the "ennobling and purifying influence of true religion."

If it can be made to appear that the object of the American Education Society is as "broad and indiscriminate as its appellation," I should very much rejoice, and be proud of exerting my influence in its behalf; but till I have proof of the indiscriminate appropriation of its means I shall withhold from it my "approbation and support."

I have, sir, made these crude remarks on this subject with a view of exciting the attention of some of your readers to give it an able investigation.

PASTOR.

FOR THE CHRISTIAN REGITSER.

PROSELYTISM.

"For modes of faith let fiery Bigots fight
His can't be wrong, who practices aright."

Our religious community may with propriety be divided into the proselyting and non-proselyting sects. The former by missionaries, pamphlets, tracts, &c. use great exertions and spend much money to effect their purposes.—This when confined to suitable places, and properly conducted, may be productive of good.—But it is to be feared that with some the object in view is to gain adherents to their own sect, or denomination, regardless of the consequences as to other sects, or even to Christianity itself. That Christians should differ in speculative belief is nothing strange; but that any one sect should forget their own fallibility, and denounce and endeavour to pull down all others, by all means allowed by our mild laws, is utterly irreconcilable with the letter and spirit of Christianity. It is not intended to implicate any sect of Christians, but to point out the evil tendency of proselyting in any sect. Perhaps the term proselyting may sound harsh to some. They prefer rather to call it converting, but where missionaries are sent into Christian Societies, where Christianity is regularly preached, it cannot be to convert to Christianity, it can be nothing more or less than to proselyte to a particular sect, perhaps to the destruction of a regular society of fellow christians. Take a united society of christians living in peace and harmony, be their sect what it may, send among them a zealous misionary of another sect to make proselytes, (and proselytes he will make, be his tenets ever so absurd; even Cochran had his followers,) and what is the effect? It is to promote discord, disunion, and ill-will in this heretofore peaceful society; to plant enmity between friends, to cause difficulties in families. I appeal to any unprejudiced person who has witnessed any thing of this kind, if this is not the usual effect. Now what can be more at variance with the mild, benevolent spirit of the Author of christianity than this? What more at variance with the doctrines of the Prince of peace? What more baneful to the good order and well-being of civil society? It is of little consequence what particular sect or sects do this, whether Unitarian, Trinitarian, Calvinist, Baptist, Methodist, or any of the various sects of Christians; the only important question in this case is, whether any sect is to be justified? That such things do take place our actual experience tells us. Let those then who commence proselyting schemes, ponder well at the outset, let them consider well their own fallibility, that they themselves may possibly have mistaken opinions, that those whom they are attempting to proselyte, are as near infallible as themselves, and may have as correct opinions, that they take the same scripture for a guide, and serve the same master, that discord among christians has been of more real injury to christianity, than all the writings, scoffs, and sneers of infidels.

The scheme of proselyting, however well intended at the commencement, has in former times, with catholics and protestants, ended in the most cruel and bloody wars; and was the source whence came the Inquisition, with all its horrors. Let those who have the will and means of doing good, use their endeavours to convert the heathen to christianity; and not spend their time, and money proselyting their fellow christians to their own particular sect. "Nothing," says a late elegant writer "ought to inspire more distrust, than the spirit of making proselytes among the different christian sects. It is very natural that a good man, who is sincere in his convictions, should desire to see others adopt the same sentiments; and his benevolence may sometimes lead him into the error of attempting to induce them to join with him. This disposition ought carefully to be guarded against. However a man may deceive himself, vanity has a share in it; it is often associated with the most dangerous passions of the human breast, ambition, and avarice; and whenever it prevails to any extent, and for any length of time, religion becomes only the cover for their gratification."

A FARMER.

LORD BYRON. In an article written for the London Magazine, there are the following remarks relative to the religious principles of this remarkable man:

"His religious principles were by no means fixed; habitually like most of his class he was an unbeliever; at times, however, he relapsed into Christianity, and in his interviews with Dr Kennedy, maintained the part of an Unitarian. Like all men whose imaginations are much stronger than the reasoning power—the guiding and determining faculty—he was in danger of falling into fanaticism."

While in Italy, Lord Byron, is said after having read some author on the Christian Religion, to have made the following remarks to the Poet Shelley (who is generally considered an infidel.)

"Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable. The reasoning seems to me very strong—the proofs are very staggering. I dont think you can answer it Shelley; at least, I am sure *I* cant, and what is more, I dont wish it."

LANDING OF THE FATHERS. The anniversary of the landing of our Pilgrim Fathers at Plymouth, in Dec. 1620, was celebrated in that ancient town, on Wednesday last, with appropriate services and solemnities.

The procession formed on this occasion, was said to have been the largest that has been seen at any of these annual festivals. About 450 persons dined in the new monumental building. A large number of gentlemen of the first respectability from many of the principal towns in New-England were present on the occasion. The oration by Professor Everett is spoken of in high terms of praise.

The following ode, said to have been composed for the occasion, by the Rev. Mr Pierpont of this city, was sung in the Hall.

ODE.

The *Pilgrim-Fathers*—where are they?
The waves that brought them o'er
Still roll in the bay, and throw their spray,
As they break along the shore:
Still roll in the bay, as they rolled that day
When the *May Flower* moored below,
When the sea around was black with storms,
And white the shore with snow.
Chorus.—Still roll in the bay, as they rolled that day, &c.

The mists, that wrapped the pilgrim's sleep,
Still brood upon the tide;
And his rocks yet keep their watch by the deep,
To stay its waves of pride.
But the snow-white sail, that he gave to the gale
When the heavens looked dark, is gone;—
As an angel's wing, through an opening cloud,
Is seen and then withdrawn.
Chorus—It is gone from the bay where it spread that day, &c.

The pilgrim exile—sainted name!
The hill, whose icy brow
Rejoiced, when he came, in the morning's flame,
In the morning's flame burns now.
And the moon's cold light, as it lay that night
On the hill-side and the sea,
Still lies where he laid his houseless head;—
But the pilgrim—where is he?
Chorus—He is not in the bay, as he was that day, &c.

The pilgrim fathers are at rest;
When Summer's throned on high,
And the world's warm breast is in verdure drest,
Go, stand on the hill where they lie.
The earliest ray of the golden day
On that hallowed spot is cast;
And the evening sun, as he leaves the world,
Looks kindly on that spot last.
Chorus—Not such was the ray that he shed that day, &c.

The pilgrim *spirit* has not fled;
It walks in noon's broad light;
And it watches the bed of the glorious dead,
With the holy stars, by night.
It watches the bed of the brave who have bled,
And shall guard this ice-bound shore,
Till the waves of the bay, where the *May-Flower* lay,
Shall foam and freeze no more.
Chorus—It watches the bed of the brave who have bled, &c.

NEW RELIGIOUS PAPER. The first number of the Christian Inquirer, a weekly religious News Paper, edited by the Rev. Barnabas Bates, is just published in New-York. It is intended to advocate liberal views of Christianity. We hope and trust it will meet with due encouragement and support.

We have to record the death of the aged and venerable Dr. Sumner of Shrewsbury. He died on the 9th inst. in the sixty-third year of his ministry and the eighty-fifth year of his age. An interesting obituary notice from the sermon preached at his funeral, is published in the Worcester Yeoman, which we shall insert in our next.

We understand that the Rev. Mr Ware, in conformity to his usual custom, at the close of the year, will deliver a discourse in his church, this evening. The services will commence at 7 o'clock.

HISTORICAL SKETCH OF LONG-ISLAND. A work of 66 pages has just issued from the press, entitled "a sketch of the first settlement of the several towns on Long-island, with their political condition to the end of the American Revolution—by Silas Wood."

THE JUDGEMENT. The Rev Amzi Armstrong late of Mendham, N. J. has published a sermon, entitled "The last trump," in which it is his object to show that the day of Judgment will precede the Millennium.

The ode on the "Burial of Sir John Moore," which has been attributed to Lord Byron, has been claimed by Dr Marshal Durham, in a letter published in the Courier, with such circumstances as leave no doubt of the justice of the claim.

The Rev. Mr Wheeler, of Windsor, Vt. who has been lately appointed President of Vermont University, at Burlington, has declined the invitation; an ecclesiastical council having advised him to continue with his church and people, at Windsor.

FAMILY OF GEN. LAFAYETTE. General Lafayette has one son and two daughters; the son, George Washington Lafayettee, is now in this country; the daughters are madam Maubourg, and madam Lasteynie.

Mrs. Maubourg has three daughters; Mrs Brigode, Misses Louise and Jenny Maubourg.

Mrs Lasteynie has three daughters; named Paulina Melane and Octavia; and one son named Jules.

George Washington Lafayette, has three daughters, named Natolia, Matilda, and Clementina; and two sons named Osgar and Edmond.

Mrs. Brigode has two daughters, Georgiana and Gabriella.

These all reside at the hopitable mansion of La Grange, and, we are informed, are dependent for their support on the limited income of that farm.

EIGHTEENTH CONGRESS.

SENATE.

Monday, Dec. 20. The Senate had no Session on Friday, or Saturday. A memorial on the subject of Piracy was this day committed. A bill was also reported, relative to the services and sacrifices of Gen. Lafayette.

After some discussion, the bill was passed 37, to 7, appropriating *two hundred thousand* dollars, to General Lafayette; and also a township of land, to be located in any part of the U. S. lands remaining unsold.

Tuesday, Dec. 21. A memorial from the Chesapeake and Delaware canal company was committed.

A motion was also made relative to the limitation of the number of Cadets at the West-Point academy.

Resolutions were adopted on the subject of light houses, buoys, &c.

Wednesday, Dec. 22. Numerous petitions were presented and referred.

A bill to provide three additional circuit courts was read a first time.

Mr Ruggles offered a resolution, requesting information relative to American Merchant vessels, which have been captured and destroyed by pirates, since Dec. 1, 1823.

Mr Johnson, of Louisiana, offered resolutions relative to the appropriation of the funds arising from sales of public lands, to education and internal improvement.

Thursday, Dec. 23. Mr Eaton introduced a bill relative to cutting a canal in Florida from the river St. Johns to the bay of St Augustine.

The resolution of Mr Ruggles relative to the piratical depredations was taken up and passed.

After spending some time in the consideration of executive business the senate adjourned.

HOUSE OF REPRESENTATIVES.

Monday, Dec. 20. Information was asked for, relative to the correspondence between the U. S. and the Spanish Government, and with the Governors of Spanish islands, relative to piracies on the coast of Cuba, &c,

The subject of the occupation of Columbia River, was called up, and underwent a long discussion.

Tuesday, Dec. 21. After some local papers were disposed of, the bill relative to the services and sacrifices of Gen. Lafayette was called up. After some discussion, it was ordered to lie on the table.

On motion of Mr. Whipple, the President was requested to communicate to the house any information he may possess, and which in his opinion it may not be improper to make public, relative to the intentions of the allied powers of Europe to aid Spain in the subjugation and recovery of her former colonies in America.

Wednesday, Dec. 22. After transacting some business of minor inportance, the bill relative to a grant to Gen Lafayette was called up, and finally passed, 166 to 26.

Thursday, Dec. 23. The Hon. Mr Randolph addressed the chair on the subject of his letter of last year, relative to the investigations of the committee respecting the affair between Mr Crawford and Mr Edwards. Mr Webster made some remarks by way of reply and asking further explanation, and a more explicit statement.

The committee on elections reported that Mr Bailey of Mass. Mr Olin of Vermont, and Messrs Wolf and Thompson of Pennsylvania were entitled to seats in the House.

The subject of the *Maison Rouge claim*, was brought up. It was referred to a committee.

Mr Lathrop, of Mass. made a motion relative to the increase of the fees of Jurymen, who are summoned to attend the circuit courts of the United States.

A resolution was offered, making inquiry of the President, respecting the visit of Commodore Porter, to Porto Rico.

Mr Hobart, of Mass. laid on the table a resolution relative to repairs of Plymouth Beach.

The bill to authorize the occupation of Columbia River, was passed, 116, to 57. Adjourned to Monday.

GENERAL INTELLIGENCE.

LEGISLATURE OF NEW-HAMPSHIRE. The late session of the Legislature of New-Hampshire was adjourned on Wednesday last. The number of acts passed during the session was *fifty-eight*. Among these acts an important one was an act to establish a court of Common Pleas. This court is to consist of one chief justice, and two associate justices.

The Representatives in Congress from this state have been heretofore chosen by a general ticket. An act has been passed this session for dividing the State into Congressional districts for the future choice of these Representatives.

Efforts have been made during the whole session, by the two houses, to concur in the choice of a Senator to Congress, to fill the place of Mr Cutts, whose term of service expires with the present session.

The Hon Hon. Jeremiah Mason, was elected on the part of the House. In the Senate Mr Plummer and Mr Dinsmoor were candidates. Each house was so tenacious of its own candidate that the Legislature finally adjourned without appointing a Senator.

If we might be allowed to express an opinion relative to that part of the constitution of New-Hapshire which relates to the Senate, we should say that we think it defective in limiting the Senate to twelve.—As it now is, *seven* men have power to defeat any measure which the house however unanimous may bring before them.

HAYTI. The Emigration Society of New-York has determined to send out two agents, to Hayti, one a coloured man, to ascertain the exact state of the emigrants and bring back satisfactory intelligence for the guidance of future emigrants.

The following statements are from a late Baltimore paper.

BALTIMORE DEC. 22. *Hayti.* Some persons, perhaps not friendly to the emigration of the colored people, have circulated discouraging reports from Hayti. From all the lights on the subject, of which we have been able to avail ourselves, including letters to the latter part of November, we cannot perceive any thing but the most friendly intentions on the par of the government and people of that country.

A letter from one of the emigrants (received in Philadelphia) says, "with industry and economy, I can clear three or four hundred dollars a year, by cultivating coffee, potatoes, &c."

Another writes that they have the option of taking farms on shares, or receiving them from government, gratis.

DEBT OF PENNSYLVANIA. The debt of the state of Pennsylvania amounts to $1,870,000. The annual expenses of the government are $310,000. The state has an annual revenue of $340,000.

CASE OF SLANDER. The Rev. Mr. Demarest, a Clergyman, of Rockland county, N. Y. has obtained a verdict of $1000 damages for slander, against Mr Harring, his Brother-in-law. Eight attorneys were engaged; four on each side; and the case occupied the court eight days.

An adjourned meeting of the citizens, was held in Faneuil Hall on Monday, for the purpose of giving in their written ballots, on the question, whether the city authorities should have power to sell the vacant lands below Charles'-street, for the purpose of building. The question was decided in the negative.

FROM EUROPE.

English papers to Nov. 4th have been received at New-York. They contain no news of importance. We have made the following extracts.

LIVERPOOL, Nov. 6. The London Courier had, in the early part of the week, a passage, which if we are to understand it as official, would intimate that government are not yet at all prepared for the measure of the recognition of the independence of Colombia. The arrival of Col. Campbel, the commissioner, with a report, acknowleged to be favorble, was yet the occasion of the courier's writing this passage. Until the war with the royalists in Peru, therefore, is perfectly and fortunately ended, government are not prepared to take any further step towards the recognition of any of the South American states.

A colombian privateer was off cape Spartel Oct 29. She had been within the straits of Gibralter and captured many Spanish craft, some of which she released, and others destroyed.

The Greek government revoked its decree against neutral merchant vessels, on the third of September. It is said the Greeks took six Austrian merchantmen under that decree and ill treated the crews.

Her majesty, the queen of Spain has been happily delivered of a Prince, who was baptized by the name of Ferdinand Maria Joseph.

Paris papers to the 3d November continued to report extraordinary successes of the Greeks over the Turks.

CHARLES the X. is to be crowned and consecrated at Reims, in the Spring, and is to take the oath prescribed by the Charter.

PARIS. Nov. 2. The official annunciation at Constantinople, of the appointment of a new Grand Vizier, contains an intimation, that all the resources of the Ottoman Empire will be employed to ensure the success of the measures taken to suppress the insurrection in Greece and the islands.

ODESSA, Oct 10. The Reis Effendi has assured M. Minziachy, the Russian Minister, that the orders for the evacuation of Moldavia had been given, on the personal responsibility of the Hospodar Stourda.

ST PETERSBURGH, Oct. 30. We hear that in a few days, 200 poods, or 8000 of gold, are expected here from the gold mines in the government of Ural, part of which belongs to the crown, but the greater part to private persons. It is said that the latter, in part, cease working their copper and iron mines, because the washing for gold is so productive.

Capt. SMITH, arrived yesterday from Cronstadt, informs, that the Emperor *Alexander*, had issued an order for the departue of all Foreign Missionaries from the Russian Empire, and that many of them with their families, had arrived at Cronstadt, and were embarking for England.

The Spaniards hold but one post in Mexico, the Castle of Ulua, near Vera Cruz, and active preparations were in train to reduce it by force.

BURMAN WAR. By a late arrival from Calcutta papers of that place to July 30 are received. The British troops under Sir Achibald Campbell were still at Rangoon on the 11th of July. Several battles had taken place between the English and Burmese troops, who had received orders to drive them [the English] out of the country. In one of these battles it is said the natives lost 700 men.

MARRIED,

In this city, on Thursday evening, 24th inst. Capt Porter Leavitt, of Portland, to Miss Mary Stevenson, of Saco.

On Thursday evening last, by Rev. Dr. Lowell, Mr Augustus Pierce to Miss Mary Messer Clark, daughter of the late John P. Clark, Esq.

In Newton, on Sunday evening last, by the Rev. Mr Homer, Col. Nathaniel Brackett to Mrs. Mary Ann Wells, all of that town.

In Ipswich, Mr Robert Manning, of Salem, to Miss Rebecca D. Burnam.

In Westhampton, Mr Hiram Clark, of Southamton, to Miss Eliza Witherell, of W.

In Belville, N. J. Lieutenant Samuel Livingston Breese, of the U. S. Navy, to Miss Frances Hogan, only daughter of the late Jacob Stout, Esq.

In New-York, on the 21st inst. Mr John Clap, merchant of Boston, to Miss Abigail Orton, neice of Nathan Jackson, Esq. of that city.

WEEKLY REPORT OF DEATHS IN BOSTON,

ENDING DECEMBER 25.

(*From the Health-Office Returns.*)

December 18. Child of William Stedman; James H. Bent, 4; Lydia L. Parker, 2; Abraham D. Quinn; Solomon Munroe, 72. 19th.—Francis W. Class 8 mo; Mary S. Cleaves, 25; Charles Webster, 3; Augustus Waterman, 6 mo. 20th.—Catherine Bradford, 40; Alexander Garland, 10 mo; Winslow L. Thom, 2; Michael Boyle. 21st.—Cesar Armon; Eliza Hunton; Nicholas Pierce, 54; Abigail Church, 20. 22d.—Charlotte I. Webb, 4; William Colburn, 55. 23d.—Joseph C. Smith, 17 mo; Eliza Cotton, 52; Aaron D. Hook; John Barrett; Joseph Kinsley, 56. 24th.—Alvin Monger, 7. 25th.—Betsey Bean, 5; Mary Powell; Abigail Capen, 45; Phebe S. Pettingall, 21.

DIED,

In this city, on Sunday evening last, Mrs Mary relict of the late George Gibbs, Esq. of Newport, R. I aged 77.

On Tuesday last, Edward Eldridge, son of John and Margaret Lyon, aged 11 mo.

On Wednesday morning, Mr Josiah Wheeler, son of Mr Samuel S. Wheeler, aged 20 years. A young man of great worth and promise. Funeral this afternoon, at half past 3 o'clock, from his fathers house in Pleasant-Street.

In Charlestown, on Tuesday last, Mr John Hunt, aged 78.

In Beverly, Mr Phineas F. Spofford, aged 25. The wife of Mr Benjamin Knowles, aged 65. Mrs. Poland aged 60.

In Northborough, on the 18th instant, suddenly, much lamented, James Keyes, Esq. aged 73.

In Lunenburgh, on the 13th instant, Capt. John Littleaged 87 years.

A NEW YEARS PRESENT.

JUST Published and for sale by James Loring, No. 2, Cornhill, price 50 cents, with a frontispiece, "Rainsford Villa, or the Language of the Heart; a tale by a Lady.

☞Parents, who principally regard the morals of their children, are also desirous of touching the finest feelings of the heart, may safely place this little tale in the hands of their effectionate charge.

N. B. Emulation or lhe benefit of Good Example. Evenings in New-England. Theodore, or the Crusaders. Little Nannette. Jessy Allan. The Sparrow, &c, &c. dec 31

MORAL & RELIGIOUS TRACTS.

MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELEANOR MORELAND, the life and advice of an experienced and useful domestic assistant. 48 ps. price 8 cts.

DRUNKENNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

THOMAS DORMER, the advantages of early rising, exemplified in the practice of a thriving tradesman. 20 pages, price 3 cts.

ISAAC JENKINS, the tale of a reformed inebriate and his family. 44 pages, price 6 cts.

THE LOTTERY TICKET, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and induistry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev. Dr. Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATECHISM, 1st part on Sacred History. 46 pages, price 8 cts.
Ditto Ditto 2d Ditto on The truths of the Christion Religion. 72 pages, price 10 cts.
Ditto Ditto 3d Ditto on Christian duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay by the author of James Talbot: a valuable manuel for young women who go into families as domestic assistants. 38 pages, price 6 cts.

THE SUSPECTED BOY, an American tale by the same author; a tale for youth discouraging falshood. 28 pages, price 4 cts.

THOUGHTS which should accompany the BAPTISM OF CHILDREN, a sermon by Rev. Henry Colman. 16 pages, price 4 cts.

THE DUTIES OF PARENTS, a sermon by Rev. Dr. Bancroft. 16 pages price 4 cts.

JUVENILE DEVOTION, with suitable reflections, by Wellbeloved, suited for youth of 10 years and upwards. 110 pages. price 20 cts.

—*ALSO FOR SALE AS ABOVE*—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 44 cts. each.

VILLAGE SKETCHES, American tales, & Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTIONS ANSWERED, a Sermon.—by Rev. Henry Ware, relative to the Christian Name, Character and Hopes. 24 pages, price 12 1-2 cts

WHAT IS RELIGION: An essay on Religion.—22 pages, price 8 cts.

DR. WARE'S SERMON at the Ordination of his Son, Rev. William Ware. 34 pages, price 12 1-2 cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cents.

NEW-ENGLAND, TALE by the author of Redwood 277 pages, price $1.

☞The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

THE SPARROW,

JUST PUBLISHED and for sale at Cotton's Bookstore No. — Washington-Street, formerly 47, Marlboro' Street, Corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the authorof* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms. Dec. 4.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." *St. Paul.*

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

August 27.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat heep, on very reasonable terms.

FILIAL Affection, or the Clergyman's Grand Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

The friend and patriot of her helpless days,

and the general operation of which on all the various

never examined, but taken on trust, are alone correct, and that all who differ from us in these respects, are,

words, belonging to high matter and so necessa-

* From a tract, entitled *Of True Religion, Heresy, Schism Toleration, &c.*